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ABSTRACT

The As We Teach and Learn program consists of an instrument to assess the Catholic dimension of a school and is designed to be used with study modules in a faculty-meeting format. Module topics include: "Faith Community"; "Faith Development"; "Religion Curriculum Articulation: Faith as the Root of all Instruction"; "Service Learning"; "Prayer and Liturgy Integration"; and "Social Justice." Each module has been created so that it can stand alone or be used with other modules. Each module contains an overview of the complete program, a general introduction, directions and suggestions for using the program, a suggested first faculty meeting outline, an introduction to the module, outlines of five meetings, materials which can be duplicated, a suggested final faculty meeting, and a school planning form. This module, "Social Justice," focuses on Catholic social teaching and the challenge to Catholic education to make justice and peace central to teaching. Five specific topics include: "Is Catholic Social Teaching a Formal Part of the Religion Curriculum and Integrated into and Encouraged by the Entire Educational Process?"; "Provisions for Families Who Are Economically Poor"; "Are Students Challenged To Live in a Socially-Responsible Way?"; "Does the Student/Teacher Population Reflect the Racial and Ethnic Diversity of the Larger Community?"; "How To Promote Racial and Ethnic Diversity in our Schools"; and "How Are Issues of Ageism, Racism and Sexism Addressed?" Ten appendices are included. (RJC)

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As We Teach and Learn:

Recognizing Our Catholic Identity

Module 06

Social Justice

James and Kathleen McGinnis

SO 028 677

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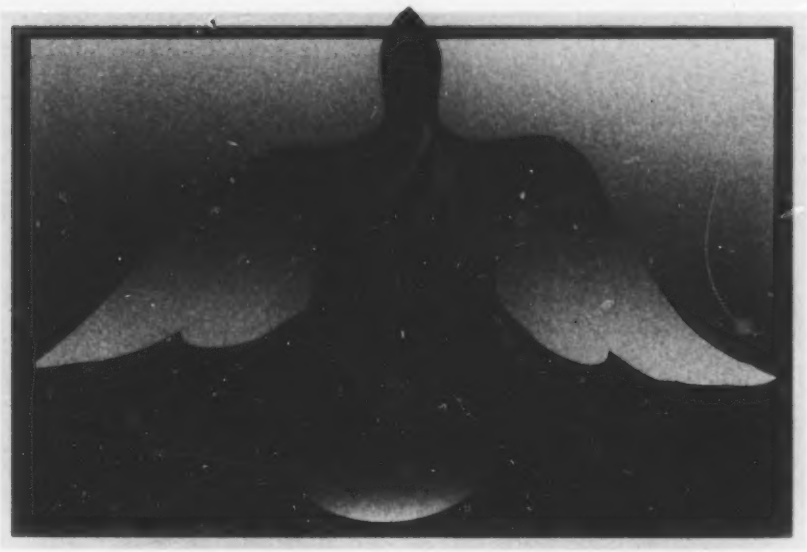

Recognizing Our Catholic Identity

Module 06

Social Justice

James and
Kathleen McGinnis

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Introduction

From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illumined by the light of faith and having its own unique characteristics, an environment permeated with the Gospel spirit of love and freedom...

The Religious Dimension of Education in a Catholic School

This quotation states an ideal each school seeks to obtain. In the daily routine of school life, the ideal may occasionally seem beyond reach, but parents, children, teachers, parish members, leaders and indeed, the community, expect the Catholic school will somehow be different from other schools. It is, after all, a Catholic school.

Capturing the essence of a Catholic school means being able to define and identify the signs which mark the school as Catholic. It means being able to describe and see in practice the Catholic identity of the school and most of all, understanding the deep underlying significance of those practices. It means being able to explain and demonstrate a living answer to the question, "How is this school Catholic?"

The answer does not often come quickly. Which activities, lessons, events and processes provide the example? What are the right words to explain? Catholic identity rests not only in the curriculum, activities and school policies, but also in the part of the school that is not rational, certain or linear. The Catholic identity, then, also is found in ceremonies, in the environment and in the way people interact with one another. It is here one sees the values and the faith dimension of the school. In many places, the Catholic identity almost seeps through the woodwork. The distinctive patterns and beliefs are so ingrained they are unconscious or taken for granted. In other places, they are not well-established; while in other schools, they are articulated clearly and celebrated publicly.

The National Catholic Educational Association identified "Catholic Identity of the Catholic School" as a major topic as Catholic schools enter the 21st century. Identity issues were addressed at the National Congress on Catholic Schools for the Twenty-First Century. The Congress produced statements for the future direction of the schools. NCEA is committed to the belief statements of the Congress stated here:

- The Catholic school is an integral part of the church's mission to proclaim the gospel, build faith communities, celebrate through worship and serve others.
- The commitment to academic excellence, which fosters the intellectual development of faculty and students, is an integral part of the mission of the Catholic school.
- The Catholic school is an evangelizing, educational community.
- The spiritual formation of the entire school community is an essential dimension of the Catholic school's mission.
- The Catholic school is a unique faith-centered community, which integrates thinking and believing in ways that encourage intellectual growth, nurture faith and inspire action.

- The Catholic school is an experience of the church's belief, tradition and sacramental life.
- The Catholic school creates a supportive and challenging climate which affirms the dignity of all persons within the school community.

As We Teach and Learn: Recognizing Our Catholic Identity provides a process to convert belief statements into direction and action.

The program has been designed to be used in a variety of ways, following a timeline chosen by the participants. It is intended to help the faculty celebrate the already visible signs of Catholicity and actively create within the fabric of the school an even deeper commitment to the lived tradition of the gospel.

Many people contributed ideas, energy, encouragement and support to the development of this project. The Executive Committee of the Supervision, Personnel and Curriculum section of the Chief Administrators of Catholic Education Department articulated both the need for more resources and the original ideas for the format. Remembering the success of the *Vision and Values* program, committee members asked for materials that would reflect the process orientation and the foundational content that *Vision and Values* offered to school faculties. It is hoped that this program fits those requirements.

Planning, which included people from regions across the country, was made possible by support of the Father Michael J. McGivney Fund. Critic readers and pilot schools (elementary and secondary) contributed suggestions, further refinement and encouragement. They made certain the program would be presented in a "user-friendly" format. We are grateful for this support.

A final word of thanks is due Patty Myers-Kearns, our attentive and thoughtful NCEA administrative assistance, who managed to keep multiple manuscripts, their writers and the editors organized.

The work of teaching and learning, carefully done by communities of people who incorporate the characteristics found in this project, will certainly be a foundation toward fulfilling the ideal of a "new environment...illumined by the light of faith."

Regina Haney
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Assistant Executive Director of the Chief Administrators of Catholic Education
Washington, D.C.

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How to Use This Program

The program consists first of an instrument to assess the Catholic dimension of the school followed by study modules designed in a faculty-meeting format. Following the assessment, leaders will be able to select an appropriate study module. Specific study modules have been designed for each of the six characteristics examined in the assessment. They are:

- Faith Community
- Faith Development
- Religion Curriculum Articulation
- Service Learning
- Prayer and Liturgy Integration
- Social Justice

As We Teach and Learn: Recognizing Our Catholic Identity has been intentionally designed to be flexible. Participants should make critical decisions to fit their individual school needs.

Therefore,

- The timeline is open-ended. No one knows the local school agenda better than the local school leadership team. School teams should schedule the use of this program as an integral part of their faculty meetings, while still mindful of other necessary business. Perhaps, one meeting a month could be planned around a segment of a particular module, or some part of a module could be done at each meeting. Larger parts of the whole module could be used for a faculty retreat. Further, leadership teams will know how many meetings can be scheduled. It is preferable to move slowly and thoroughly through the modules rather than feel compelled to "finish." An in-depth study over time may provide a better learning experience for faculty members.
- The sequence is fluid. Each module is complete in itself and does not depend on a sequence for learning. After using the assessment tool with the faculty, select the module which best fits your particular needs. You may already be focusing on a particular topic and find one of the study modules helpful. Some schools often select a "theme" for the year, or all the educational units in the school may wish to emphasize a special area. One of the study modules may prove especially helpful and can be used along with other programs.

As We Teach and Learn: Recognizing Our Catholic Identity is made up of seven components:

a) An assessment package of ten tests, which pinpoint where your school may need to focus;

b) Six study modules designed in faculty-meeting format that will help the development in a specific area.

The Assessment

This assessment consists of questions designed to help you identify areas where your school community needs more development or better understanding. Ten copies of the test are in each packet. Scoring directions also are included.

Modules

Each module has been created so that it can stand alone or be used with other modules. Each module contains:

- An Overview of the Complete Program
- General Introduction
- Direction and Suggestions for Using the Program
- A Suggested First Faculty Meeting Outline
- Introduction to the Module
- Outlines of Five Meetings
- Materials Which can be Duplicated
- A Suggested Final Faculty Meeting
- School Planning Form

The various appendices in each module are meant to be photocopied. This, however, is not true of the rest of the program. The NCEA asks that you order more copies of the modules or assessment if they are needed.

Every module also includes an action and evaluation form which can be duplicated. These should be distributed to everyone working on the project to outline objectives and accomplishments over a period of time.

Order Forms

At the back of this book is an order form for both the assessment and the modules.

Organizing Faculty Meetings

Karen Ristau

Purpose

To celebrate accomplishments in all areas of the school, to begin a common reflection on the Catholic identity of the school and to identify areas of Catholic identity as a focus for the following year.

Background/Resources

1. This first meeting should be held in late spring or as the last meeting of the school year, but planned well ahead of time. The outcomes of this meeting will provide direction for the beginning of the next school year.
2. During the meeting, the group will celebrate the accomplishments of the year and will plan an area of focus for the coming year.
3. During the second half of the meeting, even though the discussion certainly will include a critique of the current state of the school, *do not let the tone of the meeting become disparaging*. Maintain a positive climate throughout.
4. The outline presented here suggests what may be done. The meeting planner should adapt the outline to fit the needs of the particular school community. For instance, you may wish to include many people or limit the process to the faculty.
5. Resources include:
   a. *Catholic Identity of Catholic Schools* by J. Heft and C. Reck (Washington, D.C.: National Catholic Educational Association, 1992).
   b. *The Church That Was a School: Catholic Identity and Catholic Education in the United States Since 1790* by R. O'Gorman (Washington, D.C.: U.S. Catholic Conference, 1987).
   c. *Vision and Values* manuals (Washington, D.C.: National Catholic Educational Association).

      This NCEA program, while not currently in publication, served as the basis for *As We Teach and Learn: Recognizing Our Catholic Identity*. The manuals are packed full of ideas for discussion, assessment, planning and reflecting upon the Catholic identity of the school. The manual has prayer services, as well as activities for group processes.
   d. *What Makes a School Catholic?* edited by Francis D. Kelly, S.T.L., Ph.D. (Washington, D.C.: National Catholic Educational Association, 1991).

Preparation

1. Read through the entire plan in order to decide exactly how to use the ideas presented here.
2. Consider using a planning team for decisions about this meeting.

3. Decide who should participate: faculty only; faculty plus pastor, board chair, parent group chair, others. This might be an excellent time to include staff members, secretaries, custodians, etc., who play important roles in maintaining the culture of the school.
4. Establish a timeline.
5. Invite all those who will attend.
6. Distribute to all faculty members and others a form which asks them to respond to the following question: What have we done well this year?

   Encourage people to look at the whole school in its entirety.

   You might use the Strengths Section on the School Planning Form here.
7. Distribute to all faculty members and others "The Assessment of the Catholic Dimension of the School" (one for each participant).
8. Allow one week for faculty and others to return the assessment data to some pre-designated person (e.g., the faculty secretary, the principal, a member of the planning team).
9. Compile the data from the assessment forms. Prepare the results in such a way that all attending the meeting may review the information (e.g., print on newsprint, hang on the wall, make overhead transparencies, create a video).
10. Read through the process for the meeting and assign duties.

Process

1. Open the meeting with a prayer service. Appendix A is a suggestion, which should be adapted to the local community.
2. Do an assessment of the year.
   a. Everyone should have a copy of the evaluation results. If posted on newsprint, the room should be arranged so that all participants can easily see the results.
   b. Discuss and celebrate what has been accomplished. Allow time for conversation. Reminisce a little. Take time for a good laugh. Let people tell stories. Give a "box of rocks" award to the person who survived the year's biggest faux pas.
   c. Review and evaluate the results of the "Assessment of the Catholic Dimension of the School."
3. Using the Focus and Next Step sections of the School Planning Form, select an area of focus for the next school year. Limit the choice to only a single area or to a very few areas.
4. Select a planning team to identify responsibilities, actions, timelines, expected results. This group should be ready to suggest plans to the whole faculty at the fall in-service meetings so they will need to work over the summer. Since ownership of any project is a key factor in its success, let the team include anyone who volunteers.
5. Assign summer reading. Suggest a short, common reading for all—either from the list or the module you will be using.

Summer Planning

1. Gather a planning team.
   a. Set timelines for what is to be done next and when.
   b. Set responsibilities—who will do what?
2. Plan a faculty meeting for the beginning of school, using a module selected from this program.

Prayer Service

Opening Prayer

We praise you today, gentle God, for your presence among us, as we find ourselves finishing another academic year. We pray today, hoping to become more aware of the wholeness and holiness which is ours by our identity as your followers, by the work we have been called to do, and by the power of the dreams which live in us. Remind us it is through who we are and do that others will come to know you. Teach us to turn to you for the comfort you extend as we struggle to be faithful. We ask this in the name of Jesus, the Christ. Amen.

Scripture Reading

Come. You have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food. I was thirsty and you gave me to drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me. Then the just will ask him: 'Lord, when did we see you hungry and feed you or see you thirsty and give you to drink? When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were ill or in prison?' The king will answer them: 'I assure you, as often as you did it for one of my least brother or sister, you did it for me.' (Matthew 25: 34-44)

Reflection

Ask the group to reflect on all the times during the year they:

- helped others;
- gave extra time to a student;
- comforted a parent;
- paid attention to the less popular;
- helped another teacher;
- had students write to sick classmates;
- went to a funeral;
- gave fresh energy to teaching a lesson;
- held onto a sense of humor;
- taught someone to dance and sing;

- shared their faith journey;
- thanked people;
- gave a compliment;
- did one of many other things to bring joy to the life of another.

Let us give thanks for the gifts you have, which enable you to teach and help others.

Let us pray:

Lord, we marvel that you, in your divine wisdom, have chosen us to be instruments of your love. We are thankful for the work you have given us; work that engages and ennobles us, that gives us dignity and creative challenges, that calls us to growth and fullness of life. Help us claim our strength and need. When discouragement and fatigue come, give us laughter and support. Grant that we might stand in wisdom, for it is in wisdom that we are one with You, our God. We ask this through Jesus, the Christ. Amen.

Meeting Agenda

Concluding Prayer

God of faithfulness,
we come to you at the end of a day
and find ourselves needing to begin again
on new projects and new ideas.
We are in need of energy and renewed hope.
What change are we able to effect
by all our words or actions or prayer?
What do our efforts matter?
We are in need of your grace
to unsettle and redirect our hearts.
We are in need of your power
to rekindle and sustain our passion for justice.
We are in need of your love
that we might recognize the ever-present possibility
for change and conversion and growth.
We believe your Spirit is at work in our world.
Give us eyes of faith
that we might see such wonders in our midst
and the courage to live in hope.

—from *More than Words* by Schaffran and Kozak, (New York: Crossroads, 1991)

Social Justice

James and Kathleen McGinnis

This set of five units focuses on Catholic social teaching and the challenge to Catholic education to make "justice and peace" as central to our teaching mission as they are to the word of God in both the Hebrew and the Christian scriptures. Jesus' words, "Blessed are the peacemakers...and those who hunger and thirst for justice," are echoed by both the Second Vatican Council and by the bishops of our own country. In *Gaudium et Spes*, that landmark document on "The Church and the Modern World" from the Second Vatican Council, the bishops proclaim:

> *Those who are dedicated to the work of education, particularly of the young...should regard as their most weighty task the effort to instruct all in fresh sentiments of peace... (#82).*

This strong imperative lies behind the U.S. Catholic bishops' 1983 pastoral letter, *The Challenge of Peace*. In their special words for Catholic educators at the end of the document, they anticipate the criticism that often has been leveled at those who dare to take this imperative seriously:

> *To teach the ways of peace is not 'to weaken the nation's will,' but to be concerned for the nation's soul (#304)...We are confident that all the models of Catholic education which have served the Church and our country so well in so many ways will creatively rise to the challenge of peace... (#305).*

These five units are designed to help Catholic elementary and secondary schools "creatively rise to the challenge." They focus not only on the pastoral letter, on peace, but also on the pastoral letters on racism (*Brothers and Sisters to Us*, 1979) and economic justice (*Economic Justice for All*, 1986). Finally, responsive to the needs of our current situation, nationally and globally, these units include the issue of caring for the earth, as well as issues of peace and justice (poverty, racism, sexism, ageism).

The five units, put in question form, go from the general to the more specific:

1. Is Catholic social teaching a formal part of the religion curriculum and integrated into and encouraged by the entire educational process? (The focus primarily is on peacemaking and global awareness.)
2. How are provisions made for families who are economically poor? (The focus is on economic justice.)
3. Are students challenged to live in a socially-responsible way? (The focus primarily is on caring for the earth.)
4. Does the student/teacher population reflect the racial and ethnic diversity of the larger community? (The focus is on how to promote racial and ethnic diversity in our schools.)

5. How are issues of ageism, racism and sexism addressed? (The focus is on assessment of how ageism, racism and sexism are addressed.)

Finally, two points about the methodology. First, in each unit, there are probably more questions in each of the three major categories ("Institutional/Organizational," "Instructional" and "Personal/Interpersonal") than any faculty could consider at any one meeting. The relatively large number of questions is designed to give faculties the option of focusing on those questions that are most appropriate for their own situation. Since no two situations are exactly alike, a wide variety of questions is offered, with the hope that the temptation of addressing too many items or issues is outweighed by the opportunity to see the overall issue more broadly and to find ways of addressing the issue that are especially appropriate to each individual situation.

Secondly, there are many references to activities and resources from the 1993 teachers' manuals, written by the authors of this module. Rather than incorporate some of these into the units themselves and make them unwieldy, we strongly encourage purchase and use of the manuals themselves. (Please refer to sections on resources). Elementary schools might consider *Educating for Peace and Justice: Religious Dimensions, Grades 7-12* for their junior high classes, as well as the K-6 volume, enclosed in this package. Middle schools might consider using *Educating for a Just Society, Grades 7-12*, as well as the *Religious Dimensions, Grades 7-12* version of *Educating for Peace and Justice*, which are enclosed with this module.

1. Is Catholic social teaching a formal part of the religion curriculum and integrated into and encouraged by the entire educational process?

Purpose

To assess how our school makes Catholic social teaching an integral dimension of the religion program and of the entire educational process, identify possible steps we can take to improve our situation, decide which of these steps to take now and how to take them.

(Note: Since the issues of racial justice and economic justice in the U.S. and care for the earth are addressed in other units, this unit will concentrate on the peace and global awareness dimensions of Catholic social teaching.)

Resources

As stated in the introductory remarks, Catholic education in the United States has been challenged several times in the past 30 years to make justice and peace—"Catholic social teaching"—as central to our teaching mission as they are to the word of God in scripture.

The point of this module is to do just that—rise to the challenge of peace through concrete creative school policies, instructional strategies and interpersonal attitudes and behaviors that make Catholic social teaching—and particularly, the global aspects of Catholic social teaching—real in the lives of staff, students, parents and alumni/ae.

Resources include:

1. *Educating for Peace and Justice: Religious Dimensions, K-6 and Grades 7-12* by James McGinnis (St. Louis: Institute for Peace and Justice, 1993).

   Both manuals have units on "International Reconciliation," with an emphasis on alternatives to war and violence, as well as global awareness activities and action possibilities. The Grades 7-12 volume also has sections on "Prophetic Possibilities for High Schools" (pp. 28-29), on "Social Sin" (pp. 50-58) and on "Implementing a High School Service Program," as well as excerpts from Catholic social teaching and scripture on each of the peace and justice issues in the manual. The K-6 volume has an additional section on "Helping Children Become Peacemakers" (pp. 14-17), as well as a whole unit on "Interpersonal Peacemaking." Additional references to the manuals are abbreviated "EPJ" throughout this session.

2. *Building Shalom Families* by W. Northup and J. McGinnis (St. Louis: Institute for Peace and Justice, 1994).

   This six-session adult religious education program uses short video segments in its consideration of stewardship/consumerism, peacemaking, service, diversity and violence. The three-minute video segment, "A Reflection on Shalom," is recommended for use in this unit.

3. *Catholic Social Teaching: Our Best Kept Secret* by Peter Henriot, et al. (Washington, D.C.: Orbis Books/Center of Concern, 1985).

   This is an excellent summary of Catholic social teaching by an outstanding U.S. Catholic organization promoting the implementation of that teaching.

4. *A Catechism of Catholic Social Teaching* by Gerald Darring (Sheed and Ward, 1987).

   This is another fine summary of Catholic social teaching by a Catholic high school religion teacher in Alabama.

5. *An Outbreak of Peace* by Sarah Pirtle (Santa Cruz, Calif.: New Society Publishers, 1988).

   This engaging book, for students in grades 6-12, offers a young teenager's experience of peacemaking in all its senses—interracial, as well as international, justice and the environment—and includes many suggestions for action.

6. *Sadako and the Thousand Paper Cranes* by Eleanor Coeur (Nyack, N.Y.: Fellowship of Reconciliation, 1980).

   This is a compelling story of the effects of war and how children can become peacemakers. It is appropriate for middle-grade students. (See *EPJ*, K-6, pp. 46-47 for projects and other resources based on this story.)

7. Pax Christi USA and the National Interreligious Service Board for Conscientious Objectors produce good materials for older students and adults on peace and conscience issues from a religious perspective.

Preparation

1. Invite the faculty, pastor, board chair, parent group chair.
2. Duplicate and distribute the four-page abbreviated version of *The Challenge of Peace*, the U.S. bishops' 1983 pastoral letter on peace and global awareness. This "Catholic Update" version is published by the St. Anthony Messenger Press and is included in *EPJ*, Grades 7-12 (pp. 173-176).
3. Encourage the participants to read the abbreviated version of *The Challenge of Peace* and invite them to reflect on the following question:

   What are some of the ways I can model and teach the biblical mandates in this reading in a school setting?

4. Duplicate the "Format for Considering Assessment Questions" (Appendix A) and "Assessment Questions" (Appendix B).
5. Arrange for a VCR and monitor, if the video segment, "A Reflection on Shalom," from the *Building Shalom Families* program, is to be used.

Process

1. Begin with a prayer service.
   a. An optional visually-prayerful way to open this session would be to show the video segment, "A Reflection on Shalom," from the *Building Shalom Families* program.
   b. Slowly read the following excerpts from the "Sermon on the Mount" and from the U.S. bishops' pastoral letter, *The Challenge of Peace*:
   - "Blessed are the peacemakers, for they shall be called the children of God...Blessed are those who hunger and thirst for justice, for they shall be satisfied" (Matthew 5:6,9).
   - "Peacemaking is not an optional commitment. It is a requirement of our faith. We are called to be peacemakers, not by some movement of the moment, but by our Lord Jesus" (#333).

   c. After a moment for silent reflection, add:

Lord Jesus, you call us to be peacemakers and to hunger and thirst for justice. Our bishops remind us that this is not an option, if we are to be your disciples. They also remind us that we should be prepared to share in your cross when we embrace this calling. Help us today to find the insight and courage to respond to this call by working more effectively to integrate the social dimensions of your gospel more fully in our lives and in our school. And, may we discover the deep joy and fullness of life that is promised to all those who follow you.

d. Conclude with one or more verses of the St. Louis Jesuits' version of the "Peace Prayer of St. Francis" ("Lord Make Me a Means of Your Peace") or another one with which the group is more familiar.

2. Envisioning focus (10 minutes).

a. Invite participants to reflect in silence on these questions:

- What are some of the moments in your life when you dared to be different, when you acted on principle in the face of some opposition or disagreement?
- How did you feel about your actions and their consequences?

b. Ask participants to divide into groups of two or three persons and share briefly one of those experiences.

c. Invite the whole group to brainstorm responses to the following questions:

- If Jesus were a member of this staff, what do you think he would challenge us to do to implement the church's commitment to justice and peace?
- How would he dare us "to be different?"

3. Distribute the "Format for Considering Assessment Questions" (Appendix A) and "Assessment Questions" (Appendix B).

Adjournment

1. Re-read the opening passages from scripture and "The Challenge of Peace."
2. Follow with spontaneous prayers in relation to the discussion.

a. Say:

Lord Jesus, you challenge us, as well as comfort us. Today, you have challenged us to make your gospel message of peace and justice a more integral part of our lives and our school. Thank you for the guidance of your Spirit through our discussions and decisions. We lift up our hesitations and our fears, as well as our hopes, as we try to move more faithfully and forcefully in this direction.

b. Ask that each individual add his or her own specific prayer.

c. After each individual prayer, have the group respond with:

"Lord, hear our prayer."

3. Conclude with all or part of the "Peace Prayer of St. Francis."

2. How are provisions made for families who are economically poor?

Purpose

To assess how our school makes provision (financial, attitudinal/emotional and educational) for families who are economically poor, identify possible steps we could take to be more helpful, decide which of these steps to take now and how to take them.

(Note: Some of the assessment questions and suggestions are applicable to all schools, while others are more geared to schools whose students—all or most—are not economically poor.)

Resources

The Hebrew prophets and the gospels clearly state that God has a special love for the economically poor and that the followers of Jesus are called to embrace the least of his sisters and brothers. In Jeremiah 22:15-16, the prophet says to the young King Jehoiakim, "Your father ate and drank, like you, but he practiced honesty and integrity, so all went well for him. He used to examine the cases of the poor and needy, then all went well. Is not this what it means to know me?—it is Yahweh who speaks." God so identifies with the poor that we cannot know God unless and until we take up the case, the cause, of the poor and the needy.

Catholic education in the United States began as a way of bringing education to the economically poor. Many religious communities were founded with this vision and mission. As the church has become less an immigrant church and more of a middle-class—and in some places, an upper-middle-class—institution, we are confronted with the temptation to forget our historical roots and provide primarily for those who can afford our services. In the face of dwindling resources, both finances and personnel, it is difficult to live out concretely what the church now refers to as "God's preferential option for the poor." In their 1986 pastoral letter, *Economic Justice for All*, our U.S. bishops challenge us to re-examine our priorities in all phases of ministry, including education. "The fulfillment of the basic needs of the poor is of the highest priority," they state. Personal decisions, policies of private and public bodies, and power relationships must all be evaluated by their effects on those who lack the minimum necessities of nutrition, housing, education, and health care" (#92).

The point of this unit is to do the re-examination that our bishops ask of us and to find specific ways of translating the values and principles of the bible and their pastoral letter into action on behalf of the educational needs of the economically poor in our community.

Resources include:

1. *Educating for Peace and Justice: Religious Dimensions, K-6 and Grades 7-12* by James McGinnis (St. Louis: Institute for Peace and Justice, 1993).

   These manuals have a unit on "Solidarity with the Poor," which emphasizes inspiring students to action and includes a wide variety of action opportunities. Additional references to the manuals are abbreviated "EPJ" throughout this session.

2. *Educating for a Just Society* by Kathleen McGinnis (St. Louis: Institute for Peace and Justice, 1993).

   This non-religious manual supplements with more affective orientation and more background information on "Poverty in the U.S."

3. *People Like Us* by Nancy Amidei (Washington, D.C.: Amidei, 1991).

   This 39-page account of the economically poor in the U.S. combines statistics with personal stories and good analysis, offering a good rebuttal to blaming the poor for their poverty. Prepared for the Campaign for Human Development (CHD), this book is well supplemented by many of the audio visuals from CHD, especially for junior and senior high students.

4. *Grandmama's Joy* by Eloise Greenfield (Putnam, 1980).

   This is a wonderful story for young children to dispel some of the stereotypes of the economically poor. It is a touching account of the courage and love of a little girl and her grandmother in the face of having to move from their home.

5. "God and Money" (San Francisco: California Newsreel, 1986).

   This 44-minute video on the U.S. bishops' pastoral letter, "Economic Justice for All," has a number of interviews and discussions that can be excerpted for shorter glimpses of the overall thrust of the pastoral.

6. "Everyone, Everywhere," produced by TeleKETICS (Los Angeles: Franciscan Communications).

   This 11-minute video on Mother Theresa provides inspiration on this topic.

Preparation

1. Invite the faculty, pastor, board chair, parent group chair or just the faculty, if this seems more appropriate for this unit.
2. Duplicate and distribute the four-page abbreviated version of "Economic Justice for All," the U.S. bishops' 1986 pastoral letter on economic justice. This "Catholic Update" version is published by St. Anthony Messenger Press and is included in *EPJ*, Grades 7-12 (pp. 181-184).
3. Encourage the group to read the abbreviated version of "Economic Justice for All" and ask them to answer the question:

   In what specific ways does our school relate to these issues?

4. Duplicate the "Format for ConsideringAssessment Questions" (Appendix A) and "Assessment Questions (Appendix C).
5. Arrange for a VCR and monitor, if a video will be used as part of the opening prayer or envisioning focus.

Process

1. Open with a prayer service.
   a. Read Jeremiah 22:15-16 aloud.
   b. After a moment for silent reflection, add:

      Loving God, you tell us through your prophet Jeremiah that we cannot even know you unless we take up the case, the cause, of the needy and the poor. The economically poor are that special in your sight. And, Jesus reminds us that whatever we do to the least of his brothers and sisters, we do to him. Jesus

sacrificed himself for all people, but especially for the "least." Help us today to be willing to make sacrifices on behalf of the economically poor and discover how we can be enriched in the process. Please give us the insight and courage to make some creative decisions to make our school more fully available to all of God's people.

c. Perhaps conclude by singing at least the refrain of "The Lord Hears the Cry of the Poor" by the St. Louis Jesuits. To be more inclusive, you might use the words "Our God" instead of "The Lord" and sing the refrain several times as a mantra.

2. Envisioning focus (10 minutes).

a. As a way of bringing a faith perspective to this session, invite participants to identify the various instances in the life of Jesus in which he identified with the poor and the other outcasts of his time. Make this a brainstorming period, without commenting on what people share, but suggesting a brief pause for reflection after each instance shared.

b. As a visual experience of how one saintly follower of Jesus related to the poor of her time, show the first two-and-one-half minutes of "Everyone, Everywhere," which focuses on Mother Theresa's commitment to love Jesus through the economically poor. Or, consider showing an excerpt from "God and Money," which discusses how U.S. Catholics are relating to this theme.

c. To link this faith sharing with the focus in this session, invite participants to brainstorm responses to the following question:

If Jesus were a member of this staff, what recommendations do you think he would give for making our school more accessible to the economically poor?

d. Consider having someone record these recommendations on newsprint so they can be included with the questions that follow.

3. Distribute the "Format for Considering Assessment Questions" (Appendix A) and "Assessment Questions" (Appendix C).

Adjournment

1. Re-read the opening passages from scripture.
2. Follow with spontaneous prayers in relation to the discussion.

a. Say:

Loving God, you challenge us, as well as comfort us. Today, you have challenged us to take on some of your own special love for the economically poor. We lift up our hesitations and fears, as well as our hopes, as we try to move more forcefully in this direction.

b. Ask that each individual add his or her own specific prayer.

c. After each individual prayer, have the group respond with:

"Lord, hear our prayer."

3. To end the session on a calming, reflective note, repeat the prayerful singing of the refrain, "Our God hears the cry of the poor; blessed be our God."

3. Are students challenged to live in a socially-responsible way?

Purpose

To assess how our school challenges students and the entire school community to live in a socially-responsible way, identify possible steps we can take to be more responsible, decide which of these steps to take now and how to take them.

(Note: In this unit "socially responsible" includes becoming more conscious of the needs of the environment and the world's poor in our use of the earth's resources and taking more responsibility for the well-being of the school, as well as the wider community and world.)

Resources

God calls us to be stewards of creation, to help in the evolution or completion of creation. We have received the earth and its bounty from an infinitely gracious Creator, with the help of our ancestors. It is now our generational moment to receive this bounty, enjoy it, care for it and pass it on to the next generation. And, part of what we are to pass on is the spirit of stewardship or social responsibility that we received.

This spirit is the Spirit of Jesus, as Jesus reveals in that dramatic encounter with his disciples after his resurrection. Huddled in that upper room for fear that they might suffer the same fate as their master, the disciples are surprised by their risen Lord, who suddenly appears in their midst. "Peace be with you," he greets them. Instead of chiding them for their infidelity and denial, he takes them where they are and sends them forth, promising his holy Spirit. "As the Father has sent me, so I send you...Receive the Holy Spirit" (John 20:19-30). Earlier in John's gospel, Jesus informs his disciples that no longer will he call them servants, but friends; that he has chosen them, not vice versa, and has chosen them to go forth and bear lasting fruit (John 15-16). These words are spoken daily to each of us, called by Jesus to be his disciples and to take responsibility for making God's love for all creation concrete—feeding the hungry, clothing the naked and caring for the human species and the rest of creation in many other ways.

The point of this module is to examine this call in the context of our educational ministry—how to be more socially responsible ourselves and how to instill this sense of social responsibility in our students, parents and alumni/ae.

Resources include:

1. *Educating for Peace and Justice: Religious Dimensions, K-6 and Grades 7-12* by James McGinnis (St. Louis: Institute for Peace and Justice, 1993).

   Both manuals have units on "Reconciliation with the Earth," which emphasize inspiring students to action and include a wide variety of action opportunities. The Grades 7-12 volume also has units on "Faith and Culture Contrasts" for a consideration of consumerism, on "Social Sin" and "Reconciliation" and on "Implementing a High School Service Program." Additional references to the manuals are abbreviated "EPJ" throughout this session.

2. *Educating for a Just Society* by Kathleen McGinnis (St. Louis: Institute for Peace and Justice, 1993).

   This manual has a unit on "Advertising and the Media," which includes a number of creative student activities.

3. *Building Shalom Families* by W. Northup and J. McGinnis (St. Louis: Institute for Peace and Justice, 1994).

   This six-session adult religious education program uses short video segments in its consideration of stewardship/consumerism, peacemaking, service, diversity and violence. The short (one minute, 20 seconds) video segment, "A Reflection on Stewardship by Chief Seattle," is recommended for use in this unit.

4. There are several helpful groups, that encourage economic institutions to act more responsibly: Project Equality (re affirmative action); the *National Boycott Newsletter*; the eight-page boycott update in the quarterly magazine of Co-Op America; and *Shopping for a Better World*, from the Council on Economic Priorities.

5. "Come In Planet Earth" (Miami: Peace Education Foundation, 1990).

   This creative curriculum is built around a 28-minute video, which shows beautiful scenes of the earth, taken from space, while the song, "Come In Planet Earth," is sung in seven languages. The 61-page curriculum includes attractive student worksheets and a beautiful poster of the earth. It is designed to get students (grades 5-9) to take responsibility for the earth as "crew members on spaceship earth."

6. The Sierra Club has many teacher and student resources, including books, pamphlets, AVs, posters and maps, as well as a free quarterly teacher newsletter entitled, *Sierra Ecology*.

7. *The Earth Speaks* by Steven Van Matre (Greenville, W.Va.: Institute for Earth Education, 1984).

   This is an inspiring anthology of readings, prayers and meditations on creation.

8. *Earth Prayers* by Elizabeth Roberts (Harper & Row, 1992).

   Another inspiring anthology of readings, prayers and mediations on creation.

9. *Brother Eagle, Sister Sky* (New York: Dial Books, 1991).

   This wonderful children's book combines much of the famous letter attributed to Chief Seattle on loving the earth, with gorgeous paintings by Susan Jeffers. It is a real treasure to read with students.

Preparation

1. Invite the faculty, pastor, board chair, parent group chair.
2. Duplicate and distribute the following excerpts from *EPJ*, Grades 7-12: p. 129 for the reflections of both Black Elk and Thomas Berry, and perhaps pp. 144-145 for the reflections of Chief Seattle, in litany form.

   If the *EPJ* manual is not used in conjunction with these assessment units, choose a short reflection on the beauty of creation and the necessity to care for the earth from any number of anthologies, such as *The Earth Speaks* or *Earth Prayers*.

3. Encourage the group to read the excerpts.
4. Duplicate the "Format for Considering Assessment Questions" (Appendix A) and "Assessment Questions" (Appendix D).
5. Arrange for a VCR and monitor, if the video segment, "A Reflection on Stewardship by Chief Seattle," from *Building Shalom Families* will be used.

Process

1. Open with a prayer service.
   a. Read Psalm 24:1 slowly, perhaps twice:

      The earth is the Lord's and everything in it, the world and all who live in it.

      (Other scriptural options are found in *EPJ*, Grades 7-12, p. 141.)

   b. After a moment for silent reflection, add:

      Creator God, you created the earth as a precious part of your immense universe. This earth reflects your infinite beauty and goodness. And, you have entrusted it to us as stewards of its well-being. You ask us to enjoy it, to care for it and to pass it on to future generations of your people. We confess that we have not cared for your earth as you have asked. We ask your pardon and your help in realizing our responsibility as your stewards. Help us to cherish your earth more and to pass on to our students and our entire school community a greater sense of wonder and a deeper sense of caring for this precious gift.

   c. Conclude with one of the psalms of praise for the beauty of creation. Especially appropriate are Psalms 8, 65, 104, 136, 145, 147 and 148.

2. Envisioning focus (10 minutes).
   a. Read the following reflection attributed to Chief Seattle. (Perhaps have the whole group read the reflection together or have each paragraph read by a portion of those present.)

      This is a letter, supposedly addressed to the President of the United States in 1854, in response to his request to buy the land of the Suquamish and Duwamish people near Seattle, Washington, based on statements made by Chief Seattle in a discussion of the request.

      Teach your children what we have taught our children, that the earth is our mother. Whatever befalls the earth, befalls the children of the earth. If we spit upon the ground, we spit upon ourselves. This we know. The earth does not belong to us; we belong to the earth…

      One thing we know, which the white man may one day discover—our God is the same God. You may think now that you own God as you wish to own our land; but you cannot. God is God is all people, and God's compassion is equal for all. This earth is precious to God, and to harm the earth is to heap contempt on its Creator…

      So love it as we have loved it. Care for it as we have cared for it. And with all your strength, with all your mind, with all your heart, preserve this earth for your children, and love it as God loves us all.

   b. As an option, show the video version of this statement ("A Reflection on Stewardship by Chief Seattle" from *Building Shalom Families*).

   c. Invite participants to brainstorm responses to the following question: What would a school, created in harmony with this reflection, be like?

d. Consider recording the responses on newsprint, so they can be included with the answers to the questions that follow.

3. Distribute the "Format for Considering Assessment Questions" (Appendix A) and "Assessment Questions" (Appendix D).

Adjournment

1. Re-read the opening scriptural passage.
2. Follow with spontaneous prayers in relation to the discussion.
   a. Say:

      Creator God, you challenge us, as well as comfort us. Today, you have challenged us to take greater responsibility for your earth and the political and economic institutions that profoundly affect your earth and all your people and to nurture this sense of responsibility in our students and other members of our school community. We lift up our hesitations and our fears, as well as our hopes, as we try to move more faithfully and forcefully in this direction.

   b. Ask that each individual add his or her own specific prayer.
   c. After each individual prayer, have the group respond with:

      "Lord, hear our prayer."

3. Conclude with an appropriate hymn, psalm of praise or litany. Options include the litany version of Chief Seattle's letter (*EPJ*, Grades 7-12, pp. 144-145) or one of the expressions of praise from St. Francis of Assisi (*EPJ*, Grades 7-12, pp. 148-149).

4. Does the student/teacher population reflect the racial and ethnic diversity of the larger community?

Purpose

To assess how our school promotes an appreciation of racial and ethnic diversity and efforts to make our student body and faculty more racially diverse, identify possible steps we can take to be more racially diverse, decide which of these steps to take now and how to take them.

(Note: This unit overlaps with unit #5 on addressing issues of racism, sexism and ageism.)

Resources

Perhaps the most difficult challenge facing the human family today is how to make racial and cultural diversity work—how to make God's multiracial family a "family" and how to be "brothers and sisters" across our racial and cultural differences. For too many, these differences are sources of fear or threat. And, we stereotype one another, feeling superior to those who are different from us. We experience the tragic results of these attitudes in the "ethnic cleansing" by "separatist" forces in the former Soviet Union and the former Yugoslavia, in the Middle East and in southern Africa. And, we in the United States realize that our nation has engaged in its own versions of "ethnic cleansing" throughout our history.

Today, we are troubled and threatened by the rise of urban violence, by racial tensions that have spilled over into riots and by a perceived increase in immigration. These are no small challenges. The vision of Jesus "that they all may be one"—is repeated in the letters of Paul and John. In Ephesians 1:10, Paul tells us that "God's great mystery is the reunification of all in Christ." In 1 Corinthians 12:12-13, we are reminded that we are all one in the Body of Christ—Jews and gentiles, slaves and free persons. We are all equally important members of the Body of Christ.

In the words of a beautiful Native American chant, "We are a rainbow people. We are beams of golden light. We are bridges to the dawning of a new day." We are called to turn diversity into a source of enrichment, rather than fear and threat, to break down the barriers of racial and cultural differences and build bridges across these differences. In the process, we will become beams of golden light for our communities and the world. We will be part of the dawning of God's new day of the oneness of God's family.

The point of this unit is to identify practical steps for making our school community more of a "rainbow" and for building bridges across the racial and cultural differences in our community.

Resources include:

1. *Educating for Peace and Justice: Religious Dimensions, K-6 and Grades 7-12* by James McGinnis (St. Louis: Institute for Peace and Justice, 1993).

   Both manuals have units on "Interracial Reconciliation." The Grades 7-12 volume also has a two-page insert on "How To Start and Sustain a Sister Church Relationship" (pp. 185-186) as one way of diversifying. The various bibliographies of children's books in these manuals are excellent sources for student readings for all ages. Additional references to the manuals are abbreviated "EPJ" throughout this session.

2. *Celebrating Racial Diversity* by Kathleen McGinnis (St. Louis: Institute for Peace and Justice, 1994).

   This manual for Catholic schools, grades K-12, offers an explicitly Catholic perspective on racism and multicultural education. It includes engaging activities on racial justice heroes and multicultural children's books.

3. *Teaching Tolerance*, a semi-annual magazine, published by The Southern Poverty Law Center (Montgomery, Ala.), is an excellent resource for specific classroom suggestions. It is available free of charge.

4. *Skipping Stones*, "A Multicultural Children's Quarterly," published by Skipping Stones (Cottage Grove, Ore.), features a wealth of stories, art work, games and other activities by and for children of all ages from all over the world, in Spanish and English, as well as occasionally in other languages. It includes pen-pal opportunities.

5. Children's Book Press (San Francisco), an outstanding multicultural publishing center, has materials mostly for elementary students. The catalog itself is a multicultural experience, and the books are wonderful avenues for understanding the culture of other peoples. Some are available in Spanish.

6. Afro-Am Educational Materials has a wide variety of poster sets, videos and games, as well as books for all grade levels on Asian, Hispanic and Native Americans, as well as African Americans.

7. "I Have a Dream" by Martin Luther King, Jr. (Chicago: Afro-Am Educational Materials).

   This 25-minute video includes Dr. King's August 28, 1963 speech, plus some scenes from the civil rights movement and the "mountain top" speech, delivered in Memphis a few days before his death.

Preparation

1. Invite the faculty, pastor, board chair, parent group chair.
2. Duplicate and distribute the four-page abbreviated version of *Brothers and Sisters to Us*, the U.S. bishops' 1979 pastoral letter on racism in the U.S. and how to fight it. This "Catholic Update" version is published by St. Anthony Messenger Press and is included in *EPJ*, Grades 7-12 (pp. 177-180).
3. Encourage the group to read the abbreviated version of the pastoral letter and invite them to answer these questions:
   a. How have I worked to undo the effects of the sin of racism, especially as an educator?
   b. What aspect of this whole issue of racism do I seem to be struggling with the most these days?
4. Duplicate the "Format for Considering Assessment Questions" (Appendix A) and "Assessment Questions" (Appendix E).
5. Arrange for a VCR and monitor, if an excerpt from Dr. King's "I Have a Dream" speech will be used.

Process

1. Open with a prayer service.

a. Slowly read the following quotations on racism from Martin Luther King, Jr., and the U.S. bishops. (Note: To add a visual dimension to this experience, substitute the conclusion of Dr. King's "I Have a Dream" speech for the excerpt below.)

> *And so today, I still have a dream. People will rise up and come to see that they are made to live together as brothers and sisters.*
>
> *Therefore, let the Church proclaim for all to hear that the sin of racism defiles the image of God and degrades the sacred dignity of humankind, which has been revealed by the mystery of the Incarnation. Let all know that it is a terrible sin that mocks the cross of Christ and ridicules the Incarnation. For the brother and sister of our brother Jesus Christ are brother and sister to us.*
>
> *(Martin Luther King, Jr., from his Christmas sermon, 1967)*

b. After a moment for silent reflection, add:

Lord Jesus, your apostle Paul and our own bishops remind us forcefully that in you we are all brothers and sisters, no matter what our skin color or ethnic group. Our diversity as a human family images the infinite beauty and diversity of our parent God. We acknowledge that the sin of racism has infected us all, keeping us from rejoicing in and promoting this diversity in our own lives and in our school as much as we could. Send us your Spirit today as we search out ways of celebrating this diversity in our lives and in our school.

c. Conclude with a song that celebrates our walking and working together as the whole body of Christ, for example, "They'll Know We Are Christians By Our Love."

2. Envisioning focus (10-15 minutes).

a. Using some of the reflective comments from the "Background" section, briefly introduce the Native American chant, "We Are a Rainbow People," written by Mary Jo Oklesson, a Native American woman, and recorded by Susan Stark.

b. Ask participants to open themselves up to the words of the chant as they listen. Invite them to join in the singing as soon as they feel comfortable.

c. Play the chant from the "Rainbow People" tape.

d. After playing the chant, ask participants to identify some ways they have helped to further the creation of God's "rainbow people" and have been bridges across racial and cultural differences. This can be done in silence first, then aloud in pairs and finally, with some individuals sharing with the whole group.

e. As an option, the conclusion to Dr. King's "I Have a Dream" speech, if not used as part of the opening prayer, and his "mountain top" speech, delivered in Memphis just days before his death, make a moving prelude to the focus of this unit, especially if the discussion begins with a question like:

How can I translate Dr. King's dream and witness into my own work as an educator?

3. Distribute the "Format for Considering Assessment Questions" (Appendix A) and "Assessment Questions" (Appendix E).

Adjournment

1. Re-read the opening passages from scripture and the pastoral on racism. Or, to diversify the reading, choose another selection from the pastoral.

One suggestion is the final paragraph in the abbreviated version:

> *There must be no turning back along the road of justice, no sighing for bygone times of privilege, no nostalgia for simple solutions from another age. For we are children of the age to come, when the first shall be last and the last first, when blessed are they who serve Christ the Lord in all his brothers and sisters, especially those who are poor and suffer injustice.*

2. Follow with spontaneous prayers in relation to the discussion.
   a. Say:

      Lord Jesus, you challenge us to live in a new age, one of equality and diversity. We are a long way from truly being your "rainbow people," but we are part of the dawning of your new day. Our little steps today will make a difference tomorrow. Thank you for the guidance of your Spirit through our discussions and decisions. Help us to remain faithful to the long-term process of becoming a "rainbow people." We lift up our hesitations and our fears, as well as our hopes, as we try to move more faithfully and forcefully in this direction.

   b. Ask that each individual add his or her own specific prayer.
   c. After each individual prayer, have the group respond with:

      "Lord, hear our prayer."

3. Conclude with the "Rainbow People" chant.

5. How are issues of ageism, racism and sexism addressed?

Purpose

To assess how our school addresses the issues of ageism, racism and sexism, identify possible steps we can take to address these issues more effectively, decide which of these steps to take now and how to take them.

(Note: See the module on racial diversity for questions and suggestions for making the school more multicultural at all three levels.)

Resources

The differences that divide God's family and frustrate the realization of God's will for the world—the reunification of all in Christ—are not just racial and cultural ones, although these are perhaps the most challenging. There also are barriers of age and gender that divide us, barriers that God's "rainbow people" need to break down and build bridges across. "Inclusivity" is perhaps the best word to describe this process of becoming one family of God. We are challenged to become more and more inclusive, rather than exclusive. Contrary to our cultural values, where "exclusiveness" is something to be prized (e.g., an exclusive neighborhood or an exclusive club), we are called to inclusiveness. Made in the image of God, we are all equal—female and male, old and young. While our society glorifies youth, we are called to honor our elders. While our society still places men over women in so many ways and capacities, we are called to challenge the sin of sexism, just as we are called to challenge the sin of racism.

The point of this unit is to identify practical ways of doing just that -challenging racism, sexism and ageism in our school policies, instructional strategies and interpersonal attitudes and behaviors.

Resources include:

1. *Educating for Peace and Justice: Religious Dimensions, K-6 and Grades 7-12* by James McGinnis (St. Louis: Institute for Peace and Justice, 1993).

   Both manuals have units on "Interracial Reconciliation." In addition, Grades 7-12 has a unit on "Making the Connections" among the various "isms," with challenging activities for older students. Additional references to the manuals are abbreviated "EPJ" throughout this session.

2. *Educating for a Just Society* by Kathleen McGinnis (St. Louis: Institute for Peace and Justice, 1993).

   In addition to units on both "Racism" and "Multicultural Education," this manual has units on "Ageism," "Sexism" and "Justice for People with Disabilities."

3. *Building Shalom Families* by W. Northup and J. McGinnis (St. Louis: Institute for Peace and Justice, 1994).

   This six-session adult religious education program uses short video segments in its consideration of stewardship/consumerism, peacemaking, service, diversity and violence. The one-minute video segment, "A Reflection on Diversity and Equality," is recommended for use in this unit.

4. The National Women's History Project's catalog describes posters, display materials, children's books, young adult reading and other classroom aids.

Examples of the group's resources include: Brian Lanker's *I Dream a World: Portraits of Black Women Who Changed America*; and Ellen Cantarow's *Moving the Mountain: Women Working for Social Change*.

5. The National Council on the Aging has innumerable resources on aging. The group's periodical, *Perspective on Aging*, is good. One article of particular interest is Harold L. Sheppard's "Damaging Stereotypes About Aging Are Taking Hold: How To Counter Them" (January/February 1990, pp. 4-8).
6. *Teaching and Learning About Aging* by Richard Ulin (Washington, D.C.: National Education Association).

   This is an excellent resource for information on various aspects of the aging process and recent developments in curriculum dealing with aging.
7. See also the resources listed in Unit #4 on "Racism."

Preparation

1. Invite the faculty, pastor, board chair, parent group chair.
2. Duplicate and distribute to each person the short reading on "Transcending Boundaries" by Yvonne Seon (Appendix G).
3. Invite the group to answer two questions:
   a. In what ways have I already transcended some boundaries in terms of race, gender, age, class, etc.? In what ways have I helped others to transcend these boundaries?
   b. What are some of the boundaries I still need to transcend to become a more inclusive person?
4. Duplicate the "Format for Considering Assessment Questions" (Appendix A) and "Assessment Questions" (Appendix F).
5. Arrange for a VCR and monitor, if the video segment, "A Reflection on Diversity and Equality," from the *Building Shalom Families* program, will be shown.

Process

1. Open with a prayer service.
   a. Slowly read 1 Corinthians 12:12-13.
   b. Follow that with the video segment, "A Reflection on Diversity and Equality" from *Building Shalom Families*.
   c. After a moment for silent reflection, add:

      Loving God, you challenge us today to make justice for all of your people, especially those discriminated against because of their race, gender or age, as important as worship. And, you challenge us to keep your dream alive, your dream that Dr. King captured so well—that all your people learn to live together as sisters and brothers, for we are all your children. Send us your Spirit today to help us look honestly at some hard questions and issues and find the insight and courage to advance your dream in concrete ways in our school community.
   c. Conclude by singing verses of "One Bread, One Body."
2. Envisioning focus (15 minutes).
   a. Invite participants to share in small groups their responses to the reading on "Transcending Boundaries." It might be helpful to have the piece read aloud,

perhaps with each sentence read by a different person. Limit this to five minutes to allow some time for the next reflection.

b. Invite the participants to brainstorm responses to the following question, perhaps first in pairs or groups of three and then as a whole group:

If we received a grant of $20 million to create a school that modeled "inclusivity," in terms of race, gender and age and that was accessible to students with disabilities and other special needs, what would such a school be like?

3. Distribute the "Format for Considering Assessment Questions" (Appendix A) and "Assessment Questions" (Appendix F).

Adjournment

1. Re-read the opening passages from scripture.
2. Follow with spontaneous prayers in relation to the discussion.
   a. Say:

   Lord Jesus, you challenge us, as well as comfort us. Today, you have challenged us to be your agents for justice. Thank you for the guidance of your Spirit through our discussions and decisions. We lift up our hesitations and our fears, as well as our hopes, as we try to move more faithfully and forcefully in this direction.

   b. Ask that each individual add his or her own specific prayer.
   c. After each individual prayer, have the group respond with:

   "Lord, hear our prayer."
3. Conclude by singing the opening song, "One Bread, One Body."

Coming to the End: Sustaining Identity

Institutions, like people, are not static. There is growth and change around some core that defines who we are—our identity. While there is an essential, recognizable "something" about a person, or an institution, when there is life, there is change as well. People are always gaining new knowledge and understanding, acquiring skills and shedding bad habits. We are always becoming—becoming more of who we were meant to be. The same is true of an institution because it is made up of human beings. In that sense, the Catholic school will always be an institution in process, defining and redefining its identity. A school cannot complete a program designed to deepen awareness of its Catholic identity and then collectively say, "Ah! Now we have it! We are done with this issue," any more than a person can say, "This is me. I'm set. No changes ever."

That said, it seems impossible to schedule a final meeting about Catholic identity. On the the other hand, the faculty has spent many past meetings taking a deeper look at the Catholic identity of the school. It is possible they have completed every meeting in every module of *As We Teach and Learn: Recognizing Our Catholic Identity*. The end of the program has come. It does make sense to mark the occasion in some way.

As a result, the suggestion here for a meeting, or for particular events, is entitled **Sustaining Identity**. However you choose to mark the end of participation in *As We Teach and Learn: Recognizing Our Catholic Identity*, the work now is to sustain it, keep it going, continue the awareness, define it again for new members of the community.

Here are some suggestions to mark this occasion.

1. A Faculty Meeting

Since *As We Teach and Learn: Recognizing Our Catholic Identity* primarily engages the faculty, they are the people who should reflect and celebrate this time. Faculty should be involved in the planning and implementation of this meeting.

Purpose:

To evalute growth in recognizing the key characteristics of Catholic identity

To celebrate accomplishments

To consider the sustaining dimension

Preparation:

1. Read through the entire plan for the meeting to organize and select activities that are appropriate.
2. Invite faculty members to write a brief reflection on the following questions:
   - What have I learned?

- What surprised me?
- What has changed in our school/my classroom as a result of the focus on Catholic identity?
- What was most difficult?
- What knowledge do we still need?

Ask teachers to turn in their responses ahead of the meeting. A teacher or principal can receive the reflections. Copy the notes for the whole faculty. (Let teachers know the notes will be copied. Names can be omitted.)

3. Each module might be represented by a sign or symbol. Ask teachers to bring something to the meeting that symbolizes an activity or event that happened during the program. Let people use their imagination.
4. Invite one faculty member to serve as the discussion leader. The principal also could serve in this capacity.

The Meeting

Opening Prayer:

The beginning of the **Magnificat of Fidelity**[1]

Embrace, my soul
those who turn to God, wondering.
Companion, my spirit
those who are kind.
Age after age God summons witnesses.
Age after age people respond.
Age after age holiness seasons creation.
O God, you are that holiness,
lifted up, exalted, and celebrated by those who love you.

Discussion:

1. Allow time to read "reflection notes." The notes should present topics for discussion and reveal different responses. Let the notes shape the agenda for discussion. Take time with the conversation.
2. Consider sustaining: List all the synonyms for the word "sustaining" the group can suggest on a large piece of newsprint.

Discuss:

- What normal things do people do to "sustain" their lives?
- What things do we do to *sustain* our health? to *keep* our relationships *alive*?
- What *sustains* as teachers? What new things have we learned to *strengthen* our teaching? Who supports us? Nourishes us?

3. Have a little ceremony of symbols: Ask teachers to present the symbol they have chosen and tell what meaning it has for them. The items might then be grouped in the center of a table.

[1] Ann Johnson (1991). "Miryam of Jerusalem." *Teacher of the Disciples*. Notre Dame: Ave Maria Press.

4. Summarize: The person chosen ahead of time should help the group summarize the ideas from the discussion. Invite comments from any members of the group.
5. Planning (optional): If you choose to move from celebrating accomplishments to beginning a new planning cycle, that work would fit nicely here.

Closing Prayer: the conclusion of the **Magnificat of Fidelity**

You remember your saints and sages of old.
The good they accomplished lives on,
You sustain your saints and sages alive in the world today,
encouraging them, clearing their way.
You lift up those newly come to your teachings.
Like newborn babes you cherish them softly.
Clarify their plans, strengthen their efforts,
deepen their commitment.
Let them soar as though they flew on the wings of an eagle.
Let them run swiftly and never grow weary.
Let them learn well and find friendship among us
in order that they may walk the long walk
and never grow faint.
Grant a good life to the true of heart.
We cast our lot among them,
let none of us be put to shame.
'Blessed are you, our God, Loving Companion,
teacher of all you call to your side,
who sustains and encourages good people.'

2. Activities with Parents

Try an action research project. Mid-year, in anticipation of the conclusion of this program, interview parents about what they think makes a school Catholic. What are the signs and symbols they notice? What are they aware of? What do they expect? Bring the results of your interviews to the faculty. Share the information with parents at one of their meetings. What work is left to do? Make a plan for future activities.

3. Activities with Students

Ask students: What do you think makes a school Catholic? Plan an assembly for Catholic Schools Week, or at the closing school assembly, ask students to depict their understandings in some way—drama, art, song.

4. A Concept Chart

Post a concept chart on the faculty room wall, in classrooms or in the central office. To keep key concepts fresh and alive, post a chart of the characteristics you have studied. Refer back to the concepts from time to time, when they naturally come up in discussion. Other characteristics might be added to the chart.

Assessment of the Catholicity of the School

School Planning Form

Directions: Each participant will need a copy of the completed Summary Form found in the Assessment Package. Take some time to look at the perceptions of your faculty colleagues as summarized on the form. Working as a group and using newsprint to show responses, address the following questions.

STRENGTHS

1. Which areas appear to be areas of strength?
2. List some activities, behaviors, events, etc., which clearly show that these areas are being implemented in various classrooms and school-wide.
3. How can we continue to keep these areas strong?
4. Do our "publics" know about these areas of strength? List some ways we could increase their awareness.

FOCUS

1. Which areas appear to be areas of challenge?
2. Why?
3. Do we see this as a need? Do we need more information?
3. What could help us address these (i.e., inservice*, resources, etc.)?
4. List some activities, events, behaviors, etc., which exemplify these areas.
5. Discuss ways in which these areas could be implemented in classrooms, school-wide.

NEXT STEP

1. What is our next step? Make a plan of action which includes: What, Who, When, How, $. Think: What is our desired outcome in this area?

**NCEA has developed modules for each major area of assessment*

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Appendix A

Format for Considering Assessment Questions

Have individuals answer the following questions for each of the three sections or levels (15 minutes).

- What am I and/or are we already doing in this section? To what extent? (Perhaps write "AD" for "already doing" in front of these items. To indicate to what extent, add "+1" for doing a little, "+2" for doing a moderate amount and "+3" for doing a lot. Cross out those questions you think are not applicable or appropriate for your school or write "NA" for "not applicable.")
- What can I do individually in my own classroom on this section? (Perhaps write "IC" for "I can" in front of these items.)
- Of all the possibilities suggested, which ones are the most appropriate or important for our school for either the immediate or longer-term future? (Perhaps write "MA" for "most appropriate.")
- What other possibilities are there for implementing this concern that are not listed or suggested in the questions in each section? (Add these at the end of each section.)

b. Group recording of possibilities (15 to 20 minutes).

- Post three large pieces of newsprint, labeled "already doing," "individual classroom possibilities" and "whole school priorities."
- Have individuals share the results of their personal reflection, section by section, recording these items on the three sheets. If more than one person has the same suggestion, indicate this by a line or bar in front or after the item, one line or bar for each individual suggesting the item.
- Confine this time period to reporting. Evaluation and discussion follow in the next step.

c. Group evaluation of possibilities (20 to 30 minutes).

- In terms of what individuals are willing to do in their own classrooms, there may not need to be any discussion, unless some members have a real value conflict over any of the items. But, it might be good to encourage faculty members who have named the same or similar items for their individual classrooms to work together.
- In terms of the various "whole school priorities" listed on the third sheet of newsprint, it is important to rank them, perhaps in two ways:

  Ask whether each item is a priority for the next year (an immediate priority) or for longer-term implementation, i.e., beyond next year. (Perhaps write "NY" for "next year" or "LT" for "longer-term" in front of each item.)

  How important a priority each item is might be indicated by a number system—three for very important, two for somewhat important and one for least important. To get a group sense of the importance of each item, ask: How many would give this a three? How many a two? How many a one? Totals might be tallied to give the group a numerical indicator of its priorities.
- This step might require time to discuss some of the items before rankings can be made thoughtfully. Discussion of why a particular item is "very important" to

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some or of why some think an item is inappropriate or unfeasible is especially important.

d. Planning decisions (15 minutes).

- Invite individuals who are interested in implementing the same or similar items in their individual classrooms to meet to begin their joint planning and set a time for further planning.
- Appoint a planning team to take the group priorities and, using the "Action Plan Form" (Appendix H), put them together in a more coherent plan. Ask the team to begin outlining their plan during this time.
- Finally, set a time to have this plan presented for further or final consideration and for deciding when to evaluate the implementation of the plan, using the "Evaluation Sheet" (Appendix I).

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Appendix B

Assessment Questions/Unit One

Organizational/Institutional Level

1. Is there a curriculum committee or process for reviewing textbooks, syllabi and library holdings to ensure that Catholic social teaching is integral to the religion program and reflected where possible in other curricular areas?
2. How is Catholic social teaching integrated into parent education and PTO programming?
3. How is Catholic social teaching integrated into school worship experiences and into faculty prayer and other faith community experiences?
4. How is the school encouraging a sense of "mission" and support for the mission that promotes a real sense of mutuality (i.e., we have something to share with and learn from each other)?
5. How do career days promote a sense of Catholic social teaching through the variety of careers represented?
6. If military recruiters are allowed in the school, are students given equal opportunity to consider pacifist options to military service, in line with Catholic social teaching?

Instructional Level

1. At the high school level, is there a required course that focuses on Catholic social teaching and elective courses that expand this teaching in various areas?
2. Is Christian service a requirement for all students and an integral part of the Confirmation program? If not, how are all students encouraged to make Christian service an integral part of their lives?
3. How is the centrality of peace and justice in the bible presented to students? (See *EPJ*, Grades 7-12, pp. 9-48, and *EPJ*, K-6, pp. 9-10, 29-30.)
4. Are the various dimensions of the issue of "peace and war" included in the religion program and are both the "just war" and the "pacifist" options presented to students? (See *EPJ*, Grades 7-12, pp. 97-114, and *EPJ*, K-6, pp. 43-48.)
5. Are the various dimensions of the "global awareness" theme, including a consideration of the "Third World" (Africa, Asia and Latin America), presented in the religion program and supported in social studies and other aspects of the curriculum? (See *EPJ*, K-6, pp. 49-66, and *EPJ*, Grades 7-12, pp. 88-96, 115-128.)
6. How are peacemaking and conflict resolution skills taught to students of all ages? (See *EPJ*, K-6, pp. 15-32, and *EPJ*, Grades 7-12, pp. 66-69.)

Personal/Interpersonal Level

(Note: Since the bases of Catholic social teaching are the dignity of the human person and the centrality of the common good, the questions and concerns presented here relate primarily to these two themes.)

1. How is appreciation of the different gifts, learning styles and cultures of school members encouraged?
2. Are opportunities provided to interact with people with physical, mental or emotional disabilities?

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3. Are jokes and stereotypical or hateful language directed at people because of their disability, race or sexual orientation, explicitly discouraged?
4. How are cooperative behavior and activities encouraged (e.g., tutoring, cooperative games and intramural sports vs. highly competitive interscholastic sports for students, and team-teaching/interdisciplinary efforts for faculty)?

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Appendix C

Assessment Questions/Unit Two

Organizational/Institutional Level

1. Is there some flexibility in tuition levels to accommodate the economically poor (e.g., tuition based on financial need, scholarships, work-study opportunities)?
2. Is there sufficient inservice provided for staff (and board) to allow them to appreciate the unique problems faced by many who are economically poor?
3. Are parent-teacher conferences and parent meetings scheduled at the most convenient times for economically disadvantaged parents, especially single parents? Is childcare made available for such meetings?
4. Are teachers encouraged to make occasional home visits to meet with economically disadvantaged parents who find it difficult to come to the school for conferences (and to better understand the students in their home environment)?
5. If some or all of the economically disadvantaged families are families of color, are there adults in teaching, guidance and coaching positions at the school who are of the same race? (Children of color need to have people of color working with them in significant ways.)

Instructional level

1. Are student enrichment and tutoring opportunities offered at times and places that are as convenient as possible, especially for economically disadvantaged students? For instance, is there some provision for study hall or a tutoring center, offered after or before school, for children who do not have sufficient space or quiet at home to study?
2. Are teachers familiar with the diversity of learning styles? Do they teach in ways that respond to this diversity, including using a more "structured" approach for those students who especially need it?
3. How do teachers build on the independence, responsibility and leadership strengths that some economically disadvantaged children have developed because of their taking more responsibility at home?
4. How do the projects and relationships fostered by the school service program promote mutual or reciprocal relationships with those served? Or, do they tend to reinforce the kind of "one-way" relationship that many "helping" projects often do?
5. Is a study of poverty and its causes included in religion and social studies courses? Does this study include the challenging of stereotypes of the economically disadvantaged? (See "Resources" section.)
6. Are there "immersion" and other kinds of empathy-creating experiences available for students so they can develop a better understanding of the economically disadvantaged?

Personal/Interpersonal Level

1. How are school personnel encouraged to promote interaction across diverse gropus in school activities (e.g., sports, clubs, class projects, field trips)?
2. Are teachers encouraged to examine their own attitudes, some of which might segregate students on the basis of "our students" and "those students" (referring to

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economically disadvantaged students who have recently come to the school) and to challenge any such attitudes that they see in their students?

3. Are students and adults challenged when they make stereotypical statements (e.g., the poor are lazy, or don't care)?
4. How are all school staff (maintenance workers, bus drivers, cafeteria workers and secretarial staff) honored and treated with the same respect as teachers and administrators?

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Appendix D

Assessment Questions/Unit Three

Organizational/Institutional Level

1. How is simplicity modeled in school fund-raising, social and other events? Consider such examples as minimizing the use of styrofoam in general, the use of alcohol at parent or alumni/ae events, the kinds of prizes offered students and items available at parent auctions.
2. How is concern for the earth reflected in school practices, such as recycling or minimizing waste?
3. How are school facilities made available to the wider community?
4. In what ways is the school participating in socially-responsible efforts in its purchase of supplies and services? Does the school seek help from such resources as Project Equality, the *National Boycott Newsletter* or the eight-page boycott update in the quarterly magazine of Co-Op America and *Shopping for a Better World*? Are these written resources available in the school library and/or faculty lounge?
5. How are faculty members encouraged to be more involved in community activities and issues? What if these involvements necessitate an absence from school?
6. How are social or political issues brought before the entire school community (students, staff, parents, alumni, school board)? Through such mechanisms as assemblies, bulletin boards, school paper, alumni publications?
7. How are these concerns integrated into school worship and retreat experiences?
8. Do student/faculty environmental clubs (see *EPJ*, K-6, pp. 76-77, and *EPJ*, Grades 7-12, pp. 146-147) and peace and justice committees or groups exist? How are they encouraged?
9. Are field trips and other community experiences offered so that students and faculty can interact with socially-responsible groups and individuals?

Instructional Level

1. How are "care for the earth" activities integrated into the curriculum as a whole and especially, in science and social studies classes? (See *EPJ*, K-6, pp. 67-78, and *EPJ*, Grades 7-12, pp. 129-152.)
2. Are there opportunities for science classes to develop "demonstration projects" (like gardens) on school grounds?
3. Is the issue of understanding and counteracting consumerism an integral part of the curriculum and especially, in the religion program? (See *EPJ*, Grades 7-12, pp. 41-48.)
4. How are current issues integrated into the curriculum as a whole?
5. How are students encouraged to participate in the process of social change—of political, economic, social and religious institutions and policies?

Personal/Interpersonal Level

1. How are sharing and working together encouraged?
2. How are cooperative learning approaches and projects incorporated into the entire program?
3. Are class meetings encouraged? Is personal sharing a part of such meetings?

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Appendix E

Assessment Questions/Unit Four

Organizational/Institutional Level

1. How is appropriate and sustained recruitment of teachers of color pursued through publications read by teachers of color, notices to schools graduating significant numbers of teachers of color and personal interaction with groups and individuals of color in the larger community?
2. How extensively involved in the school are part-time staff of color (counselors, as well as teachers), aides and volunteers and guest resource persons of color?
3. How are faculty prayer and worship experiences being made more racially and ethnically inclusive?
4. How are staff and school board members being encouraged to grow in their own racial awareness and ability to participate in a racially-diverse world?
5. How are such items as financial help and transportation being made available for students of color who need them?
6. How is the social life of the school being made more inclusive—in terms of programming, location, food and cost—so that all families of color can and want to participate?
7. How racially and ethnically inclusive are such things as displays and visuals around the school, the library holdings (see *EPJ*, K-6, pp. 32-36 and pp. 52-53) and the celebration of holidays (see *EPJ*, K-6, pp. 40-41, and *EPJ*, Grades 7-12, pp. 75-76)?
8. Is there an interracial student/faculty committee or other mechanism for promoting real integration in all aspects of the educational process and for dealing with problems of an interracial nature?
9. Are the names, mascots and cheers for sports teams examined for racial stereotypes (e.g., "Indians")? Are efforts being made to correct these, when necessary?
10. Are sustained efforts at developing relationships with groups and individuals of color in the larger community encouraged for all staff?
11. Are "twinning" and exchanges between racially-diverse schools being promoted as one way of increasing the racial diversification of school programming? (See *EPJ*, Grades 7-12, pp. 185-186.)

Instructional Level

(Note: For specific activities to implement all of the instructional guidelines below, see: *EPJ*, K-6, pp. 33-42; *EPJ*, Grades 7-12, pp. 71-80; and *Celebrating Racial Diversity*.)

1. Are age-appropriate racial self-awareness activities provided?
2. Are activities that promote an understanding of cultural and institutional dimensions of racism and how to work for change in these areas provided for older students?
3. Do classroom visuals reflect racial and ethnic diversity?
4. Is there regular evaluation of the overall curriculum, especially in social studies, literature and the arts, to ensure that diversity is adequately reflected (beyond adding a few authors of color to the literature program)?

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5. Where appropriate, are bilingual or multilingual instructional materials available?

Personal/Interpersonal Level

(Note: Many of the following questions are addressed with specific resources and suggestions for implementation in the 12-step processes for promoting interracial reconciliation in *EPJ*, K-6, pp. 37-42 and in *EPJ*, Grades 7-12, pp. 73-77.)

1. How are students and adults encouraged to work together across racial lines, in class projects, school programs and off-school programs?
2. Are adults encouraged to learn about racial and ethnic differences, especially through informal conversation with students and parents representing those differences?
3. How is sensitivity to cultural diversity promoted (e.g., in such things as the correct and respectful pronunciation of persons' names, in music preferences and in differences of family structure)? Is judgmental or stereotypic language avoided?

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Appendix F

Assessment Questions/Unit Five

Organizational/Institutional Level

1. Is the diversity of age, gender and race in the community reflected on the school board and in administrative, teaching and guidance positions in the school? How are we working to improve this, if necessary?
2. How are older persons and people of color being included in volunteer positions (library, lunch room, classroom aides, guest speakers) in the school? How could this be increased, if necessary?
3. Is there a committee or other mechanism for examining curricular materials and issues involving racism, sexism and ageism (e.g., sexual harassment, racial incidents, etc.)? If not, how might this best be done in our school?
4. Does the school have a policy and committee or other mechanism for implementing an affirmative action program for hiring, purchasing goods and services, etc.? If not, how might this best be done?
5. Does the school have an explicit policy on issues like sexual harassment and racially-offensive language? If not, how would we go about formulating such policies?
6. How are all persons involved in the school community being encouraged and provided "staff development" opportunities on issues of ageism, racism and sexism, as well as inclusivity in general?
7. Are girls and boys equally encouraged to participate in and equally represented in sports, drama, arts and crafts, musical groups, dance groups, student government, etc.?
8. How are boys and girls being encouraged to pursue a variety of courses at school and career opportunities that break out of some traditional limitations (e.g., girls being discouraged in areas of math and science or industrial arts; boys in home economics and commercial classes)?

instructional Level

(Note: For specific activities to implement all of the instructional guidelines below, see Kathleen McGinnis' *Educating for a Just Society*: for ageism, pp.23-34; for sexism, pp. 43-64; for racism, pp. 65-84. For more on racism from an explicitly Catholic perspective, see *Celebrating Racial Diversity*. Also on racism, see James McGinnis' *EPJ*, K-6, pp. 33-42, and *EPJ*, Grades 7-12, pp. 71-80.)

1. How are opportunities provided for students to examine their own attitudes on these issues?
2. How are students being made aware of cultural patterns (TV, movies, advertising, etc.) that reinforce these "isms" and how these patterns might be challenged?
3. How are students being made aware of economic realities for older persons, for women and for people of color and how these might be addressed?
4. How inclusive of age, race and gender are the visual dimensions of the curriculum, as well as the visuals in the classrooms and around the school? How might this be improved?

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Personal/Interpersonal Level

(for all members of the school community)

1. How are stereotypes, exclusive language, belittling language and homophobic language being discouraged and inclusive and respectful language being encouraged? Are the individuals involved challenged to deal with such instances privately before bringing them, if necessary, to some kind of school committee?
2. How are mutual respect, cooperation and friendships across age, race and gender lines being encouraged?

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Appendix G

Transcending Boundaries

by Yvonne Seon

When I was a child, I would stand and gaze at the starry firmament and contemplate infinity. As I stood there, the boundary that is time dissolved; I expanded my spirit to fill the boundary that is space. My being stilled and all fear, anxiety, and anguish disappeared. Forgotten were the chores, the homework, the ordinary around me.

Transcending boundaries was fun in those days. But, as I reached adulthood, it became more difficult. More and more, the world was with me as I did chores and homework. More and more, my own fears were with me as I encountered others. More and more, I was aware of the boundaries of race, class, age, and sex. I felt myself cringe as the bantering youth in the street came nearer. I felt myself become tearful as I encountered a senior citizen living with pain or the limited choices of a fixed income. I felt myself become angry as I was subjected to the indignities of being rejected by others because I am Black, because I am a woman, or because of the blind person or the openly gay person I was with. I felt myself become unwilling to acknowledge my oneness with the addicted person who is my friend or the homeless people sleeping on the benches in the park.

Today, transcending boundaries is hard work. For one thing, I've created more of them since I was young, and I've built them higher and stronger than they once were. For another thing, I'm much more self-righteous and much less humble than I was then. Sometimes, when I am at my best, I remember that the 'other' I distinguish myself from could be me in another time, another place, another circumstance. Then I remember the words of a colleague who observed that it is '*my* racism, *my* sexism, *my* homophobia' that I am called upon to address. So, I take a few deep breaths and begin to release the fears that are the boundaries between me and my fellow humans.

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Appendix H

Action Plan Form:

Qualities We Have Chosen to Enhance/Develop_____

	What Will Be Done	By Whom	By When	How Will We Know When We Have Achieved the Goal
Personal/ Interpersonal Level				
Instructional Level				
Organizational Level				

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Appendix I

Evaluation Sheet

Objective and Target Date	Achievements	Further Steps

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Appendix J

Resources

Afro-Am Educational Materials
1909 W. 9500 Street
Chicago, IL 60643-1105
312-791-1611

Nancy Amidei
1300 C St., S.E.
Washington, D.C. 20003

California Newsreel
630 Natoma St.
San Francisco, CA 94103

Campaign for Human Development (CHD)
3211 4th St., N.E.
Washington, D.C. 20017

Center of Concern
3700 13th St., N.E.
Washington, D.C. 20017
202-635-2757

Children's Book Press
6400 Hollis Street, #4
Emeryville, CA 94608

Co-Op America
2100 M St., N.W., Suite 310
Washington, D.C. 20063

Council on Economic Priorities
30 Irving Pl.
New York, N.Y. 10003

Dial Books
375 Hudson St.
New York, N.Y. 10014

Fellowship of Reconciliation
Box 271
Nyack, N.Y. 10960

Franciscan Communications
1229 W. Santee St.
Los Angeles, CA 90015

Institute for Earth Education
Cedar Grove
Greenville, WV 24945

Institute for Peace and Justice
4144 Lindell Blvd., #408
St. Louis, MO 63108

National Boycott Newsletter
6506 28th Ave., N.E.
Seattle, WA 98115

National Council on the Aging, Inc.
600 Maryland Ave., S.W.
Washington, D.C. 20024

National Interreligious Service Board for Conscientious Objectors (NISBCO)
1601 Connecticut Ave., N.W.
Washington, D.C. 20009
202-483-4510

National Women's History Project
7738 Bell Road
Windsor, CA 95492-8518

New Society Publishers
P.O. Box 582
Santa Cruz, CA 95061

Pax Christi USA
348 E. 10th St.
Erie, PA 16503
814-453-4955

Peace Education Foundation
1900 Biscayne Blvd.
Miami, FL 33132
305-576-50759

Sierra Club
730 Polk St.
San Francisco, CA 94109
415-776-2211

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80574 Hazelton Rd.
Cottage Grove, OR 97424
503-942-9434

The Southern Poverty Law Center
400 Washington Ave.
Montgomery, AL 36104

St. Anthony Messenger Press
1615 Republic St.
Cincinnati, OH 45210

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Jim and Kathleen McCormick are directors of the Institute for Peace and Justice in St. Louis, which they founded in 1976. They also are international coordinators of the Encounter for Peace and Justice Network and participate in the summer adult children's program.

The McCormicks have worked as consultants to Catholic schools and school systems since 1972 and have developed a number of curriculum resources. Jim's include *Education for Peace and Justice: Religious Dimensions Across the Grades* and the Building Shalom Empathy program. Kathy's publications include *Education for a Just Society: Celebrating Racial Diversity* and *Starting Out Right*.

In addition, Jim has a book on the spirituality underlying the ministry of peace and justice, entitled *Jesus' Way of Compassion: A Spirituality for the Long Haul*. Through his ministry as "Homer the Clown," Jim has promoted peace and justice through humorous plays in elementary schools and churches.

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